

iments of that em-
arily he had anticipated
Alliance, will appear
observations with the
ance, which is as fol-

the most Holy and In-
their Majesties the Em-
King of Prussia, and
asia,"—"solemnly de-
not act has no other ob-
in the face of the whole
solution, both in the ad-
respective states and
ations with every other
for their sole guide the
ly religion, namely, the
Christian charity, and
being applicable only
must have an immediate
councils of princes, and
as, as being the only
human institutions,
imperfections."

Luminary.

subscribers for these pub-
is practicable, the Agents
d to receive, in every ac-
such money as passes cur-
tion of business. In the
western parts of the coun-
be applied, without hesi-
Wayne, or Valley Town
to any missions under the
general Convention,—and
received, in all cases in
le use of for the benefit
d missions.—In all such
will forward accurate ac-
e, the publisher.

OF BREAD.

January.)
h price of superfine Flour
County, is ascertained to
directions of the act of the
Washington, regulating the
of Bread, the weight of
month must be—
of 23 ozs.
of 45 ozs.
W. HEWITT, Register.

and Ale Bottles.

MENT T. COOTE, register
have Bottles on hand, of
der or Ale, by Alexander
deliver them to him, or any
out seeing the written ac-
Coote, authorising the de-
very, Jan. 24.

ton Brewery.

LEMENT T. COOTE, regis-
rdering Houses, and Pri-
plied with genuine Stew-
venience of their friends
Commission Rooms of Mr. F.
y attended to.

r's Tobacco.

y of Barbours Unmedi-
ist received, at the De-
of John Duckworth, Pe-
29, 1819.

VALUABLE MEDICINE.

's Cough Drops.
elegant Balsam bids fair
d in its merits, for Consum-
ly venture to assert, that
gained so much credit in
his composition; scarcely
ly removed by the time
lately used it in some
the most surprising suc-
p by the most skillful Ph-
tificates of its efficacy &c.

that my wife has, for
bled with a violent cough
y delicate health, and af-
different things without
ght for her a bottle of
s, from the use of which
she found great relief, and
ly left her, and she has
JOHN W. JENKINS,
29, 1819.

fore me,
JOSEPH D. MONELL,
ler of the City of Hud-
whom this may concern
do certify, that I testi-
ter part of the year 1818
nt cough and great diffi-
very distressing till I
Mellen's Cough Drops
loses of the said drops,
of my cough, and pain
ANNAH BARKON,
fe of Mr. Joseph Barkon,
13th, 1819.

hat, in June 1818, I
ing cough, pain in
in the lungs, and it
y, which confined me
times to my bed; I
thought; but all in
to make trial of Dr.
which gave me imme-
strength, and restoring
with the greatest suc-
to all that are afflic-
s a very valuable medicine.
NANCY ROUBINE,
N. Y. Dec. 27, 1818.
Vilastach, F street, near
John Duckworth, Pe-
Dr. Washington, Geo-
rhicium, Georgetown.

TING.

SCRIPTION.

SIAN OFFICE.

RELIGION

SCIENCE

The Columbian Star.

OL. III.]

WASHINGTON CITY, SATURDAY MORNING, FEBRUARY 14, 1824.

[No. 7.]

The Columbian Star.

A COMMITTEE OF THE GENERAL CON-
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at paid.

Profits of the work sacred to the cause of
the Gospel.

Communications.

For the Columbian Star.

R. EDITOR.

The tragedy, of which the following is
an account, was acted at Bern, just before
the dawn of the glorious reformation that
debased mankind from the shackles of the
papal hierarchy. As it gives us an exhibi-
tion of the ignorance and superstition that
reigned among the lower ranks, and of the
apious frauds practised by the Romish
clergy, during the dark ages, the narration
may not be uninteresting to many of your
readers.

The stratagem in question was the con-
sequence of a rivalry between the Fran-
ciscans and the Dominicans, and more es-
pecially of their controversy concerning the
immaculate Conception of the Virgin Mary.
The former maintained, that she was born
without the blemish of original sin; the
latter asserted the contrary. The doctrine
the Franciscans, in an age of darkness
and superstition, could not but be popular;
and hence the Dominicans lost ground from
day to day. To support the credit of their
order, they resolved, at a chapter held at
Empsen, in the year 1504, to have recourse
to fictitious visions and dreams, in which
the people at that time had an easy faith;
and they determined to make Bern the
seat of their operations. A person named
Jeter, who was extremely simple, and
much inclined to superstitions, and who had
taken their habit, as a lay-brother, was
chosen as the instrument of the delusions
they were contriving. One of the four Do-
minicans, who had undertaken the manage-
ment of this plot, conveyed himself secret-
ly into Jeter's cell, and about midnight
appeared to him in a horrid figure, sur-
rounded with howling dogs, and seeming to
burst fire from his nostrils, by the means of
a box of combustibles which he held near
his mouth. In this frightful form he ap-
peared Jeter's bed, told him that he was
the ghost of a Dominican, who had been
killed at Paris, as a judgment of heaven
for laying aside his monastic habit; that
he was condemned to purgatory for this
crime; adding, at the same time, that, by
his means, he might be rescued from his
sins, which was beyond expression. This
story, accompanied with horrible cries and
howlings, frightened poor Jeter out of the
little wits he had, and engaged him to pro-
mise to do all that was in his power to de-
liver the Dominican from his torment. Up-
on this, the impostor told him, that nothing
but the most extraordinary mortifications,
such as the discipline of the whip, perform-
ed during eight days by the whole monas-
tery, and Jeter's lying prostrate in the form
of one crucified in the chapel during mass,
could contribute to his deliverance. He
added that the performance of these mor-
tifications would draw down upon Jeter
the peculiar protection of the Blessed Vir-
gin; and concluded by saying, that he
would appear to him again accompanied
by two other spirits. Morning was no
longer come, than Jeter gave an account
of this apparition to the rest of the con-
vent, who all unanimously advised him to
undergo the discipline that was enjoined up-
on him; and every one consented to bear
his share of the task imposed. The delu-
sion simpleton obeyed, and was admired as
a saint by the multitudes who crowded about
the convent, while the four friars that man-
aged the imposture, magnified in the most
 pompous manner, the miracle of this ap-
 parition, in their sermons and in their dis-
 course. The night after, the apparition
 was renewed with the addition of two im-
 postors, dressed like devils, and Jeter's
 faith was augmented by hearing from the
 spectre all the secrets of his life and
 thoughts, which the impostors had learned
 from his confessor. In this, and some sub-
 sequent scenes (the detail of whose enor-
 mies, for the sake of brevity, we shall
 here omit), the impostor talked much to
 Jeter of the Dominican order, which he
 said was peculiarly dear to the Blessed Vir-
 gin; he added, that the Virgin knew her-
 self to be conceived in original sin; that
 the doctors who taught the contrary were
 in purgatory; that the Blessed Virgin ab-
 horred the Franciscans for making her
 equal with her son; and that the town of
 Bern would be destroyed for harbouring
 such plagues within her walls. In one of
 these apparitions, Jeter imagined that the
 voice of the spectre resembled that of the
 prior of the convent, and he was not mis-

taken; but, not suspecting a fraud, he gave
 little attention to this. The prior appear-
 ed in various forms, sometimes in that of
 St. Barbara, at others in that of St. Bernard;
 at length he assumed that of the Virgin
 Mary, and, for that purpose, clothed him-
 self in the habits that were employed to
 adorn the statue of the Virgin in the great
 festivals; the little images, that on these
 days are set on the altars, were made use
 of for angels, which, being tied to a cord
 that passed through a pulley over Jeter's
 head, rose up and down, and danced about
 the pretended Virgin to increase the delu-
 sion. The Virgin thus equipped, addressed
 a long discourse to Jeter, in which, among
 other things, she told him, that she was
 conceived in original sin, though she re-
 mained but a short time under that blemish.
 She gave him, as a miraculous proof of her
 presence, a host, or consecrated wafer,
 which turned from white to red in a moment;
 and after various visits, in which the great-
 est enormities were transacted, the virgin-
 prior told Jeter that she would give him
 the five wounds that pierced Jesus on the cross,
 as she had done before to St. Lucia and St.
 Catharine. Accordingly she took his hand
 by force, and stuck a large nail through it,
 which threw the poor dupe into the greatest
 torment. The next night this masculine
 virgin brought, as he pretended, some of
 the linen in which Christ had been buried,
 to soften the wound, and gave Jeter a so-
 porific draught, which had in it the blood
 of an unbaptized child, some grains of
 incense and of consecrated salt, some quick-
 silver, the hairs of the eye-brows of a child,
 all which, with some stupefying and poison-
 ous ingredients, were mingled together by
 the prior with magic ceremonies, and a so-
 lemn dedication of himself to the devil in
 hope of his succour. This draught threw
 the poor wretch into a sort of lethargy, dur-
 ing which the monks imprinted on his body
 the other four wounds of Christ in such a
 manner that he felt no pain. When he
 awakened, he found, to his unspeakable joy,
 these impressions on his body, and came at
 last to fancy himself a representative of
 Christ in the various parts of his passion.
 He was, in this state, exposed to the ad-
 miring multitude on the principal altar of
 the convent, to the great mortification of
 the Franciscans. The Dominicans gave him
 some other draughts, that threw him into
 convulsions, which were followed by a voice
 conveyed through a pipe into the mouths of
 two images, one of Mary, and another of
 the child Jesus; the former of which had
 tears painted on its cheeks in a lively man-
 ner. The little Jesus asked his mother by
 means of this voice, (which was that of the
 prior,) why she wept? and she answered,
 that her tears were owing to the impious
 manner in which the Franciscans attributed
 to her the honour that was due to him, in
 saying that she was conceived and born
 without sin.

"The apparitions, false prodigies, and abo-
 minable stratagems of these Dominicans,
 were repeated every night; and the mat-
 ter was at length so grossly over-acted, that
 simple as Jeter was, he at last discovered it,
 and had almost killed the prior, who ap-
 peared to him in the form of the Virgin
 with a crown on her head. The Domini-
 cans, fearing by this discovery to lose the
 fruits of their imposture, thought the best
 method would be to own the whole matter
 to Jeter, and to engage him, by the most
 seducing promises of opulence and glory, to
 carry on the cheat. Jeter was persuaded,
 or at least appeared to be so. But the
 Dominicans, suspecting that he was not en-
 tirely gained over, resolved to poison him;
 but his constitution was so vigorous, that
 though they gave him poison five several
 times, he was not destroyed by it. One day
 they sent him a loaf prepared with some
 spices which growing green in a day or two,
 he threw a piece of it to a wolf's whelps
 that were in the monastery, and it killed
 them immediately. At another time they
 poisoned the host or consecrated wafer, but,
 as he vomited it up soon after he swallowed
 it, he escaped once more. In short, there
 were no means of securing him, which the
 most detestable impiety and barbarity could
 invent, that they did not put in practice,
 till, finding at last an opportunity of get-
 ting out of the convent, he threw himself into
 the hands of the magistrates, to whom he
 made a full discovery of the infernal plot.
 The affair being brought to Rome, commis-
 saries were sent from thence to examine
 the matter; and the whole of the cheat
 being fully proved, the four friars were so-
 lemnly degraded from their priesthood, and
 were burnt alive on the last day of May,
 1509. Jeter died some time after at Con-
 stance, having poisoned himself, as was
 believed by some. Had his life been taken
 away before he had found an opportunity of
 making the discovery already mentioned,
 this execrable and horrid plot, which, in
 many of its circumstances, was conducted
 with art, would have been handed down to
 posterity as a stupendous miracle."

To the Editor of the Star.

[The following communication we insert with-
 out alteration, although several of its ex-
 pressions are somewhat singular.—Ed. Star.]

SIR,
It was with regret I saw in your paper
an approval of the infant dedication that
took place in South Carolina some time
since. Yourself and the venerable Dr.
 Furman are lamentable evidences how im-
 perceptibly the best of men are sometimes
 led to follow the inventions of men, either
 from false notions of charity, or from no-
 properly searching the scriptures to find the
 warrant for the practice. I should be sor-

ry to be the means of awakening contro-
 versy on a subject which I think admits of
 none; but as possibly some of the children
 of God who are not so strong as others
 may be stumbled by the publication in ques-
 tion, I have thought it proper to send this, as
 calculated in some degree to counteract the
 effect of it.

The following extract from the Christian
 Register, printed in Boston, will show in
 what light the Pedobaptists view the sub-
 ject:

"The Richmond Visitor, of the 27th ult.,
 has the following paragraph:

"The Charleston Baptist Association
 recommended to the churches, that their
 children be carried to the house of the Lord,
 and there be publicly commended to his
 blessing and dedicated to his service. The
 design of this ceremony is to impress more
 deeply on the minds of parents their obli-
 gations to give their children a religious edu-
 cation."

"What is this but the spirit of infant
 baptism? We rejoice to see our Baptist
 brethren so far conquering their prejudices
 against our practice on this subject, as to re-
 commend an important and substantial part
 of it to the observance of their churches."

I will now give you my own opinion, taken
 from the London Baptist Magazine for No-
 vember, 1823.

"Is it right for Baptist ministers to take
 little infants in their arms, and name them,
 which they call 'dedicating them to God?'

"They do not pretend to regard this cere-
 mony as a command of Jesus Christ. Why
 then do they attend to it? If it do not
 belong to his kingdom, it must be a hu-
 man invention; and that it does not so be-
 long, is certain, for we nowhere read of the
 apostles, and first Ministers of the word
 practising it, or enjoining it upon professors
 of the gospel."

"It may perhaps be said, that our Savi-
 our took up little children in his arms and
 blessed them. True. And he only com-
 manded his ministers to assume that power. Nor
 has he given them ability to confer either
 temporal or spiritual blessings upon them."
 "In all dedications under the old dispen-
 sation, there was not only an express com-
 mand respecting every thing to be done,
 but an ability to secure the end, whether
 it respected the fruits of the womb, or the
 fruits of the earth."

"The Baptists act right in administering
 baptism to those only who make a credita-
 ble profession of faith in Christ, and re-
 quest baptism voluntarily, because none but
 such can make a solemn surrender of them-
 selves to God. But as an unconscious babe
 is not a fit subject of baptism, so it is not a
 fit subject for a solemn dedication to God.
 There is as much propriety in baptizing an
 infant, as in dedicating it; and as much
 scripture in support of that practice. And
 I am almost inclined to think, that infant
 baptism must have originated in some such
 inefficient ceremony as this dedication."

"The apostle admonishes godly parents
 to bring up their children in the nurture
 and admonition of the Lord, but he never
 once mentions the dedication of children,
 either directly or indirectly."

"Is not this practice an unwarrantable
 approach towards infant baptism? Is it not
 a species of will-worship, on which a pira-
 nasic spirit may rest with much complacency?

"The gospel dispensation has to do with
 none but intelligent beings. Its message,
 its ordinances, its precepts, are all address-
 ed to such persons, and to such only."

"I think it high time for those who re-
 gard this practice, either to show that it is
 a gospel institution, or to abandon it alto-
 gether. As Baptists they ought to make
 a stand against a custom which savours so
 much of infant sprinkling, and which ap-
 pears to be an obstacle in the way of those
 who are inquiring for the good old way of
 believers' baptism. The minds of such
 are confused and unsettled while they be-
 hold a practice, which goes the full length
 of Pedobaptism, with the exception of wa-
 ter, and the form of words used."

"Let ministers publicly pray for these
 good mothers and their infants when re-
 quested. There can be no impropriety, if
 requested, in visiting such persons at a pro-
 per time to unite with them in thanksgiv-
 ings to God for the mercies bestowed upon
 them. But to take up a child and pretend
 to give it to the Lord, is making quite a ce-
 remony of it, which, not being commanded,
 is a stumbling block to others, and no way
 adapted to impress the mind with the im-
 portance of spiritual worship."

"I am not ignorant that Pedobaptists
 charge the Baptists with neglecting their in-
 fants—because they do not have them bap-
 tized, and it may probably be owing to this,
 in part, that the practice is not totally aban-
 doned. But if such a motive exists in the
 minds of any who practise it, they should
 recollect, that Paul said, 'If he sought
 to please men, he should not be the servant
 of Christ.' And if ministers do that which
 is not commanded by Christ—they must do
 it either to please others or themselves;
 and in either case prove they are not the
 servants of Christ in that particular act.
 They are like some good kings of Israel,
 who, though on the whole, they were pious
 themselves, yet allowed the people to sacri-
 fice in the high places. And so our good
 pastors, to please the people, (as I suppose),
 practise this unwholesome and inefficient ce-
 remony, and the people 'love to have it so.'"

"I hope nothing that is here said will give
 offence. If we wish to reform an evil, it
 is necessary to expose it to view."

A NEW-YORK BAPTIST.

Literary.

INCREASE OF COLLEGES.

The following paragraph is extracted from
a Speech of the Hon. Mr. Hubbard, of
Boston, in the Legislature of Massachu-
setts, on the question relative to giving a
charter to Amherst Institution.

It is said to be *inexpedient to increase the
number of Colleges*. I ask why? Is it as
easy to govern 400 students, as 200? Can
you expect the same particular instruction
will, in the former case, be given to indi-
vidual students, as in the latter, and the same
careful attention to their morals? The ex-
perience of Colleges, in all countries, is in
favour of a moderate number of students.
There is not a College in England that has
more than 200, though many are near each
other. The University at Oxford contains
25 Colleges; but they are entirely distinct
—under different instructors, and different
laws. The University at Cambridge con-
tains 17 Colleges equally distinct—And
there are, in addition to these, 6 other Col-
leges in England, not authorised to confer
degrees. No man can enter Oxford Univer-
sity, without first subscribing to the thir-
ty-nine articles of the Established Church;
nor receive a degree from Cambridge, with-
out doing the same. But the policy of our
country is different. The privileges of our
Literary Institutions are open to all, without
any subscriptions of creeds. And our po-
licy is not to have 25 Colleges placed to-
gether; but to have them sufficiently mul-
tiple, and so variously situated, as best to
accommodate all parts of the community,
and best to secure the morals of students;
without which instruction and government
cannot be maintained. The policy of our
government is to afford facilities for educat-
ing the poor, as well as the rich. Who are
the rich? The richest, and most influen-
tial, and useful citizens of the present day
were once poor; and such as could never
have afforded the expense of an education
in a European University.

From the New-York American.

La Place has at length given to the world
the last volume of his great work, the "*Mechanique Celeste*." It is devoted to the
consideration of the figure of the Earth. Some
very remarkable and curious results are to
be drawn from his analytic investigations,
among which are the following:—The mass
of the earth is not homogeneous, but in-
creases in density towards the centre. Strata
of different densities are regularly arranged
around the centre of gravity of the globe,
and the form of each differs but little from
an ellipsoid. The mean density of the
Earth is about five times as great as that of
water; hence, as the heaviest rocks we
find on the surface have no more than half
this mean density, it may be inferred that
the lower strata are of a different nature
from the superficial. The presence of wa-
ter, and the manner in which it is distrib-
uted at the surface, do not affect the figure
of the Earth. It is impossible that any
great change can have taken place in the
position of the poles of the Earth, so that
the geological systems which are founded
upon this hypothesis, do not agree with the
results drawn from an investigation of the
mechanical causes that have determined
the figure of the Earth. The mean tem-
perature of the globe has not changed since
the earliest authentic astronomical observa-
tions, which mount up to the time of Hip-
parchus, who lived 200 years before the
Christian era.

Some of these results had already been
indicated in a partial manner from sources
purely experimental, but they are now placed
upon a basis that raises them beyond
the reach of controversy.

It has been long known to the scientific
world, that our countryman, Mr. Bowditch,
had completed the translation of La Place's
works, 4 volumes. It is much to be regret-
ted that this translation has not yet seen the
light. As it can hardly be expected that
an individual should incur the heavy ex-
pense incident to such a work, would it not
comport with the character of the enlight-
ened State of Massachusetts to furnish the
funds at the public expense, and have the
translation printed in a becoming style at
the press of their University?

The fears that were entertained that we
might be deprived of the new edition prom-
ised by Haüy of his *Mineralogy*, are
groundless. It appears that the whole of
the manuscript was finished before his death,
and that five volumes have already appear-
ed in France, leaving but one to complete
the set; even this last is in a state of rapid
progress, under the direction of one of the
most distinguished of Haüy's scholars. It
will be recollected that Haüy is the author
of that system of mineralogy which deter-
mines the species of minerals by means of
their crystalline structure. He maintains
that this is influenced by, and a token of,
their chemical constitution. His former
edition, and several separate papers that he
has published since its appearance, contain
many facts, highly corroborative of his
theory.—It is said to be fully developed and
conclusively demonstrated in the edition we
are speaking of.

Among other interesting articles in the
last number of the North American Re-
view, is a notice of Lieutenant White's
"*History of a voyage to the China Sea*."
This, says the Review, is the most com-
plete and authentic account which has been
published, at least in our language, of the
kingdom of COCHIN CHINA. Mr. White
visited the principal naval arsenal at the

city of Saigon—which is situated sixty miles
inland from the mouth of the river Dou-
nai. At this station he saw plank, far exceeding
in size, any employed in the American or
British Navy Yards. "I measured one
plank, he observes, whose dimensions were
one hundred and nine feet long, more than
five inches thick and perfectly square to the
top, where it was two feet wide. It was
sawed out of the trunk of a teak tree, and I
believe there is no part of the world where
these gigantic sons of the Forest arrive at
such magnitude as in Cochinchina. I have
seen in the country a tree, that would make
a natural mainmast for a line of battle ship,
clear of knots, and this I learn is not un-
usual." Their whole naval establishment
was on a most extensive scale, and in the
first order.

Just after the arrival of the American
vessels, a work had been completed, bear-
ing the stamp of the true Roman magni-
fence, but at a lamentable expense of hu-
man life. This was a river or canal, twenty-
three English miles long, connecting the
city of Saragon with a branch of Camabodia
river. This canal was, "twelve feet deep,
throughout, about eighty feet wide, and was
cut through immense forests and morasses,
in the short space of six weeks. Twenty-
six thousand men were employed, night
and day, by turns, in this stupendous under-
taking, and several thousand lives sacrificed
by fatigue and consequent disease."

Dinner to Dr. Chalmers.

[We have received from Scotland a pamphlet,
giving a minute account of the Dinner given
to Dr. Chalmers at Glasgow, on the occa-
sion of his retiring from his pastoral charge,
to fill the Professorship of Moral Philosophy
at the University of St. Andrews. The fol-
lowing paragraphs are extracts.—Star.]

This meeting, which excited so many and
such elevated expectations, took place on
Tuesday, the 11th of November; and, as-
suredly, however high these might be, they
were not disappointed. In every depart-
ment, it went off with the greatest eclat.
It had been arranged that the Honourable
William Smith, Lord Provost, should be
Chairman, and James Ewing, Esq. Cro-
zier, and several respectable gentlemen Ste-
wards.

By five o'clock, just before the entrance
of the Chairman and the reverend Guest,
nearly three hundred gentlemen had taken
their seats at the table in the large and
elegant hall of the Assembly Rooms, and about
40 more, dined in one of the large anti-
rooms, where Mr. Dennistoun of Golf-hill,
and Mr. McKenzie, of Craigpark, presided.
As soon as the dinner was set, the Lord
Provost entered at the head of the room,
accompanied by Dr. Chalmers, Professor
McGill, Mr. Monteith, M. P., Mr. Maxwell,
M. P., and others. When the cloth was
removed, the gentlemen who dined in the
anti-room, took their places at a side-table
which the stewards had provided in the
great hall, and thereby formed a part of
a dinner-party, the largest which ever assem-
bled in Glasgow.

From the numerous toasts and speeches
we select the following:

The Chairman rose, and, addressing the
company, after some allusions to Dr. Chal-
mers, proceeded:—It is not my intention to
expatiate on his great talents, or the unrival-
led ability he has displayed as a Pulpit
Orator; to you, who have so often, and so
lately listened with profit, I trust, as well
as delight, to the first of eloquence, em-
ployed in the noblest of causes, a word on
that subject must appear superfluous. But
I may speak of his generous endeavours to
rescue our population from the degradation
and misery, into which a portion of them
have unhappily fallen—of his support to
philanthropic institutions—and of that ar-
dent zeal in the cause of Christianity, which
must produce a great and lasting moral ef-
fect on our population, particularly on that
portion of it brought under the influence
of the "agency," formed by his exertions,
and animated by his example. I may also
speak of the buildings erected for the edu-
cation of youth, and for religious instruction,
which we owe to his energy, and which will
remain noble monuments of his Christian
zeal and enlightened philanthropy.

The appearance of the present assembly,
so numerous and respectable, sufficiently
proves the estimation in which these ser-
vices were held, and the deep sense of re-
gret occasioned by their loss. On this point,
it is unnecessary to dwell, I shall now there-
fore only call on you to join me in express-
ing your thanks for his services among us,
and your sincere wishes for his successful
exertions in the new profession in which he
is about to labour, and that he may enjoy
much health, comfort, and prosperity, amid
the academic retreats, and the scenes of his
youthful years, endeared to him by so many
delightful recollections.—"Dr. Chalmers,
with all the honours."

Dr. Chalmers rose—"I can truly say,
my Lord Provost, and gentlemen, that I never
felt more at a loss how to acquit myself
on any previous occasion of my life, than I do
now under the overwhelming honours which
you have showered upon me. I am quite
aware, my Lord, that this, or something like
this, is the customary preface, when a com-
plimentary speech calls for the expected and
complimentary reply. But this demonstration
of kindness to me, so unworthy of it, over-
passes all custom, and, could I find sufficient
words, they would greatly overpass all com-
pliment. And, sure am I, that all will bear
with indulgence, when they reflect on the
substantial difficulties in which I am placed."

"I am the prime, and, in one sense, the voluntary mover in this separation; and, however strong the reasons for it in my own mind, it is impossible fully to present those reasons to others, and to divest it of an air and aspect of unkindness, seeing how I may be thought to have repaid the graciousness and good will I have so long experienced. This separation may be said to have inflicted a shock on all those ties of friendship that exist between christian connections; and I feel under demonstrations of kindness so palpable after that shock, that, gentlemen, you have heaped coals of fire on my head; and, by a process of action and re-action, how much you have excelled, and how much you have overcome. If this were a place to utter upon the reasons that have led to my determination, I could state them; but this much I will say, that, however strong and satisfactory those reasons might be, I should still find, the object as I this day am of your gentlemanly science, any young disciple advance in the school of christian philosophy, and if I am enabled, in my humble sphere, to ward off that infidel feeling, under whose icy touch, many have shrunk into listlessness, and the poison of which has been poured into the very fountain of christian instruction. I cannot sit down without making some allusion to the University honoured by your Lordship's notice. I confess, that I have been sometimes annoyed, when I have heard it alluded to, as little better than a decayed gentleman—who had nothing but the high origin of her family to bear up the decline of her withered fortunes,—and who, by the prosperity of her modern neighbours, had been completely overborne. It is true, they allow she has some gray and venerable ruins and recollections to refer to, like the old lady to whom she has been compared—and who, like her, can bring forward some relic of her better days;—perhaps some magnificent brocade, worn by her great-grandmother at court;—perhaps some obsolete china—or other vestiges of antique grandeur, fully spread out on her mantle piece. But, on a visit at the end of last session, it appeared that her students had increased threefold in my recollection. So she has recent prosperity to boast of, and all the glory of her ancient ruins and recollections to boot. Yet, I must allow, that the others have got so much before us, that we have a sort of pride in mingling our past recollections and present prospects; and we feel in the mention of these, all the operation of a cordial. We trust, that other Universities will be no worse, for being occasionally reminded of our original character, and of the respectful distance they are bound to keep—while we are all the better to talk of our primeval prosperity.

As you, my Lord, have given the University of St. Andrews, I beg leave to propose "The University of Glasgow."—Tune, "College Hornpipe."

The Reverend Professor McGill rose to reply, but was interrupted by bursts of applause. When the Doctor could obtain a hearing, he said, "I feel myself quite incompetent, my Lord, and Gentlemen, to express my sentiments on the present occasion; I have spoken before larger assemblies, and spoken without fear, but here a variety of circumstances combine to overwhelm me, and your present kindness calls up the many instances of friendship I have experienced. I shall not again enter into the high merits of our friend, which have been more powerfully stated than I could do. We are now to be separated from him after a brilliant period; yet, I trust, on his part, but to continue in the same high career. It is impossible without regret to contemplate his removal. Yet, I owe it to him explicitly to declare, that, whatever my own sentiments were when I first heard of his intended departure, now, when I reflect on the greatness and multiplicity of his labours, I think it necessary to his health and usefulness, that he should retire to fill a less arduous station. Yet he has not left that great work, but only enters on a different sphere—a sphere where the best materials of this country and its character are subjects of the first moment, and where all that eloquence of description, and glow of feeling, and constancy of application, which so eminently distinguish our friend, will give an interest to the lessons he inculcates on the minds of the young ministers entrusted to his charge, beyond what any other man could do. As a teacher, he will lead the young on to Christ, inspire them with a love of Heaven, guard against that prideful love of knowledge, and teach them humility, by showing, in the christian character, the combination of increasing lowliness of mind and meekness of manner, in proportion to the height of his station. In allusion to the great light of reformation, which first rose in St. Andrews, it was happily said, and still more happily applied, that talents and words had sprung from it; yet I may be permitted to insinuate something in behalf of our more vulgar and less ancient University—I may be permitted to say of the University of Glasgow, that it was there that Knox first received that instruction which afterwards distinguished him in St. Andrews. I trust I may be excused in this meeting, for saying, that a monument is still wanting in Scotland, and that it is worthy of the high spirit of the citizens of Glasgow to commence the work. Yes, under God, to this great, this calamitous man, do we owe every thing good in our civil and religious rights—the light of reformation, and those ecclesiastical institutions which characterize our country. And, my Lord, it is because our distinguished friend has followed in his path, that he appears before us such an eminent example of talent and usefulness. From the instructions of our revered friend, what effects may we not anticipate! It is when our seminaries impart christian education, that they fulfil the object of their foundation. In vain may they communicate science and literature, unless they connect them with this—the end and aim of instruction. Nay, in this assembly, may I not ask, if thus only the amelioration of our species can be accomplished? It is only by making men virtuous and good that you can make them happy. Vain are all schemes, vain are all speculations for the good of the human race, unless founded upon christian principles, and directed to christian objects. On this field is our friend distinguished. He has done more in directing the attention of his fellow creatures to those who sit in darkness and in the valley of the shadow of death, than any minister of his age. There is in every land room for exertion; and, I trust, that, when occasion requires, we shall

see our friend come forth with his accustomed energy and eloquence to rouse the slumbering, and benefit us by his instruction. The Lord Provost proposed, and the company drank with much cordiality, "Health to Professor Chase, and prosperity to the rising literature of America."—Tune, "Hail Columbia."

The Professor rose and replied:

My Lord Provost,—In rising to acknowledge with gratitude the friendly expression with which my country and myself have just now been honoured, I perform a delightful, though embarrassing duty. Insensible and cold indeed must be that heart which could fail of being impressed by such an expression, in such a company, and on such an occasion as the present. I cannot, I must not attempt to give utterance to the sentiments of which I am conscious, in relation to those with whom I am surrounded, and especially to the endeared and venerated individual who has drawn us together. Were I to say the tenth part that I feel, and that my countrymen feel, I fear I should offend that delicacy which is the characteristic of noble minds.

But in relation to some facts which rush upon my thoughts, I may be allowed to speak freely.

Who that contemplates the history of the United States, does not perceive that my country is greatly indebted to Scotland for the habits, and opinions, and character of her citizens, and for the genius of her institutions? Many of her early inhabitants, indeed, were Scotsmen. But, what is more, many of these, eminent for their piety and their learning, taught in our seminaries, and impressed their own characters on their pupils. To mention but a single instance,—the memory of Witherspoon is enshrined in every american heart. The traveller pauses amidst the shades of Princeton College. He retires into the churchyard. He stands at the foot of the grave where Witherspoon sleeps by the side of Finlay, and Davies, and Edwards, and the other men of kindred spirit, who, in their day, presided and taught in that college; and while he thinks of his distinguished zeal and services, he blesses the land that gave him birth, and the University that trained him for so much usefulness.

There is another fact that cannot be overlooked. Though much in the economy of most of the American Universities has been derived from the English, yet the greater part of the text-books in modern literature and science are the productions of Scottish genius and Scottish erudition. Could I throw open to you, this evening, the chambers of our students, you would see them studying your philologists, your mathematicians, your historians, your rhetoricians, your philosophers, in the various departments of matter and mind and morals, your economists, your physicians, and your divines. I need not say, that your poets have familiarized to them the romantic scenery of this land of chivalrous deeds, and together with other causes, have increased the thirst for drinking deep at the fountain of ancient song.

But it is not to the venerable walls of your antique edifices, nor to the castles that look down from your cliffs, nor to the streams that roll through your valleys of deathless renown, nor to your mountain torrents, nor to your charming lakes with all their poetic associations, nor to all the picturesque scenery of your highlands, that we look with the liveliest emotions. There is a loftier and a more charming range of objects. It is to intellectual and moral qualities and cultivation that we look with a profounder respect and a livelier interest. I utter the sentiments of the great body of zealous and efficient friends of literature and science, from the Mississippi to the Kennebec, and from the Atlantic to Niagara. If I might be permitted to speak in their name, I would say, we hesitate not to ever—in delightful accordance with what I have had the happiness, on this occasion, to hear so eloquently expressed—the interests of science are the interests of religion; that the walks of the one should ever be gladdened with the fragrance of the other; and that the highest scientific elevation on which an immortal can stand, is that which enables him to survey the sacredness of his obligations, and the grandeur of his destiny. Surely Christianity in all its simplicity and loveliness, shrinks not from investigation; and, most manifestly, truth has nothing to fear, but much to hope for, from a mind that has long been disciplined in Bacon's school of philosophizing, and purified and enlightened by the spirit of Him whose word is truth. Under these impressions, my Lord, the appointment at St. Andrews has, beyond the Atlantic, been contemplated with much gratification, as boding well for the interests of learning and of man.

INSTALLATION OF DR. CHALMERS, IN THE UNIVERSITY OF ST. ANDREWS.

On Wednesday, Dr. Chalmers left Glasgow, for St. Andrews; and, during the same day, Messrs. James Dennistoun, Robert Dalglish, James Ewing, and Charles S. Parker, followed him. The whole met on Thursday forenoon, at the house of Mr. Walter Fergus, Kirkcaldy, where they spent the afternoon; and, on Friday morning, proceeded to St. Andrews, accompanied by Provost Fergus, and arrived at the Black Bull Inn, precisely at twelve o'clock, when they were immediately waited upon by the Principal of the University.

At one o'clock, the party proceeded to the robing-room of the College, where the Professors were assembled, and soon thereafter the very Reverend the Principal and Professors went in solemn procession, preceded by their maces, to the University Hall, where Dr. Chalmers' induction was to take place. The Doctor, we observed, was among the last in the procession, but as soon as he came within the view of the numerous yard of students who were assembled in the yard, the longing eyes of the multitude were eagerly fixed upon him with feelings of deep interest, and every expression of deference and respect was instantly manifested.

The very Reverend Principal having taken the Chair, the Professors arranged themselves on his right and left. Dr. Chalmers stood in the centre. After the usual forms observed at the induction of Professors, which were a prayer, address, and reading of the laws, all in Latin, the presentation of a book, and the administering of the oath de fide, the Rev. Doctor was declared legally and solemnly installed into the Moral Philosophy Chair of St. Andrews.

* Professor of Languages and Biblical Literature in the Columbian College, in the District of Columbia.

Religious.

CALCUTTA.

The Twelfth Anniversary of the Calcutta Auxiliary Bible Society was held on the 21st of February last. The principal feature in the Report was its review of the operations and effects of the Calcutta Bible Association, instituted in July, 1822, which has already collected nearly 6,000 rupees in aid of the cause. Christians of all denominations have been excited to new earnestness in disseminating the Holy Scriptures.

The Rev. H. Townley, one of the Secretaries, having departed to Europe, the Rev. J. Hill was chosen in his stead.

Dr. Marshman presented to the Society a copy of the whole Bible, translated at Serampore into the Chinese language, printed on the European paper, on moveable types. It was felt to be an occasion for congratulation that this important work has been at length so happily completed.

from the Boston Telegraph.

PALESTINE MISSION.

The following is a sketch of the missionary intelligence, communicated at the United Monthly Concert in Boston, on the evening of the first Monday in February.

On the 2d of June last, Mr. Fisk made preparation for a journey, in company with Mr. King, to the Dead Sea and the River Jordan. To protect themselves from robbers, they employed the captain of a band of robbers as their guide.

On a mountain near the Dead Sea, Mr. Fisk found the rocks strongly impregnated with sulphur. A small piece of one of them, being thrown upon the fire, burned with a bluish flame about four inches high. After burning for half an hour, it had lost nothing in size; but the weight was diminished, and the substance became brittle and white like chalk.

The waters of the Dead Sea are clear—but bitter and nauseous to the taste. The opinion that, on account of their weight, they are unmoved by the force of wind, is without foundation—also the notion that birds cannot, or do not fly over their surface. Mr. Fisk saw many of them upon the shore, and flying above the water. The idea that vessels do not sail there is better supported; for no vessels have been built for the purpose.

The whole country on this Sea and the banks of Jordan, as far as Mr. Fisk travelled, is desert, and inhabited by a few Bedouin Arabs. The Jordan is a small sluggish river; and its banks, in many places, are marshy and covered with bushes. Mr. Fisk swam across it, and "on the other side of Jordan," sat down, in company with a few Greeks, and read the third chapter of Joshua and the third chapter of John.

On a little hill to the West of the Jordan, Mr. F. saw a heap of stones, said to mark the spot where Joshua placed the stones which he took from the bed of the river, when it was miraculously divided for the passage of the children of Israel. He sought for the "Apple of Sodom," which he found, of two kinds—both unpleasant to the taste.

The ancient Jericho contains at present only about 300 inhabitants—all Mussulmans. The walls of their houses are of stone—the roofs of bushes and clay. A little to the North West of this place, is a stream of pure water; which is supposed to be that which Elisha healed. The stream issues from the foot of a mountain, on which our Saviour is said to have fasted 40 days.

At Jerusalem, Friday, June 20, the missionaries repaired to the walls of the city opposite Mount Moriah, where the Jews, on that day of the week, resort to mourn over the desolations of their country. At this place about 30 Jews were sitting on the ground, reading Hebrew books and mourning. This is a privilege for which the Jews are obliged to pay their Turkish masters. From one of the Greek convents at Jerusalem more than \$150,000 have been exacted by the Turks, since the commencement of the war.

On the day of Pentecost, June 27, there were five Missionaries at the Holy City; viz. Messrs. Wolf, Fisk and King, Mr. Way, and Mr. Lewis, from the University of Dublin.

Revival of religion in Germany.—It is well known that a few years ago infidelity, in various forms and under various names, had reached a very fearful height in the north of Germany, not only among the laity but among the clergy also. A large majority of the clergy had departed from the original doctrines and piety of the Reformers. Within the last four or five years, however, a remarkable alteration has taken place among the clergy. The Right Honourable Sir G. H. Rose, in a speech which he recently delivered before the Southampton Bible Society, in England, stated that he had been in Germany, and had witnessed this change, and that it was evidently to be attributed to the influence of Bible Societies. "From the period of the active operation of these societies," he says, "infidelity has been giving way, and there is no other assignable cause for this but the increased attention paid to the holy scriptures. A pure spirit of religion is now rising in the north of Germany, and the missionaries lately sent thence to Sierra Leone, were among the first fruits of this revival of German piety."

The Bible in Russia.—A year before the Russian Bible Society was formed, an edition of only 400 Bibles met with a very languid sale. In the few years since that society was formed, 517,000 copies have been printed.

The Bible in Switzerland.—The peasantry in Switzerland, when they went to be married, were formerly required to carry with them their arms and a Bible. Owing to the poverty and distress brought upon the country during the late convulsions in Europe, the latter part of this injunction had been neglected, but since the return of peace, and the formation of Bible Societies, the custom has revived, and this support of domestic piety is now restored.

A Bible Society, auxiliary to the American Bible Society, was formed at Cahawba, on the 15th of December last, for the State of Alabama. His Excellency Governor Pickens was appointed President.

Orphan Asylum, New-York.—Last evening, Jan. 13, Rev. Dr. Spring delivered a discourse in behalf of this Asylum, Eph. vi. 4. His sermon was on Education, and on the manner in which it might be most usefully conducted. The institution has been 18 years in existence. Five thousand and eighty have been relieved by this establishment, many of whom were the friendless children of emigrants. The number now in the Asylum is 100 boys, 69 girls. Most of them are under 10 years. They are to be apprenticed to able occupations under the supervision of Directors.

Summary of News.

FOREIGN.

By the arrival of the packet ship, the Cropper, at New-York on the 3d inst., Liverpool, English papers have been received to the 17th of December.

The most important article relates to change in the Spanish Ministry. The dried Gazette of the 4th of Dec. contains royal decrees appointing new ministers to every department of the government except the Marine. It is not supposed any change of measures will be the consequence of this change of ministers. The new ministers are said to be men of greater talent than their predecessors, and likely to act with the decision and energy which the exigencies of the country require.

Accounts from Madrid to the 30th of November state that a quarrel had taken place between the French and Spanish troops which terminated in bloodshed; three sons were killed and 24 wounded. The recurrence of similar scenes the Spanish troops had been ordered to Madrid.

The small pox is spreading rapidly in several provinces in France. There are said to be more than 100 persons imprisoned in Lisbon for pox offences.

Greece.—According to letters from Trieste, a report prevails, that the Government have addressed to the Courts of Vienna, London, and St. Petersburg an important note, in which they demand those Powers to recognise the political dependence of Greece, which, it is supposed will oblige the Porte to renounce all attempts to bring that nation under its power. An express has been sent to Stranford to announce to him an armistice which has befallen to the Russian General in the defiles of Trajan, which prevents him from proceeding on an extraordinary mission to Constantinople.

Vera Cruz.—A letter from Vera Cruz dated January 8, says—"The firing continued between this city and the Castle, more or less violence, by night or by day, until about three weeks since, when we were only from this side two balls at a time, and two in the morning, which were rarely answered by the Castle—for each hence, one bomb and a ball thence. For five or six days past, there has been firing of balls or bombs from either. How long this will continue is uncertain; no intercourse has taken place between contending parties; and, as in my opinion it would be difficult to find a rational cause for their having provoked war on this side, therefore, why discuss about a subject?" The same letter states that the Commissioners sent out by the British Government had arrived at the city of Mexico.

DOMESTIC.

The late Indian outrage.—A letter from Col. Arbuckle, commanding at Fort Smith, Arkansas, states that the Osages had attacked on a party of Americans and breed Quapaws, who were hunting on the Water, a branch of the Red river, and five whites and one negro were killed; attack was made on the 27th of November. Col. Arbuckle's letter is dated 5th December. About eight weeks since, Norton, the celebrated British Indian, who is well known on the Niagara frontier, passed through St. Louis for the Kansas, under the pretence of visiting Indian relations in that quarter; he was dressed in a military costume and accompanied by two Indians.

Virginia.—The bill "authorizing for the purpose of internal improvement, has been rejected in the House of Delegates. Mr. Yancey then observed, that, in anticipation of such a vote he had prepared a substitute, which he submitted to the committee. The substitute goes to provide the necessary sums to complete the James River Canal up to the Maiden's Adventure, and the Kenawha road and river—plus certain funds as well as the faith of the State for the payment of the interest.

Maryland.—The bill relative to theapeake and Ohio Canal Company, passed the House of Delegates of that State, and has been for some time before the Senate, passed the Senate with amendments, on the night of the 8th inst. The bill has of course again to pass the deal of the House of Representatives, and count of the amendments in Senate.

Commercial Information.—Mr. M. Consul of the United States at Liverpool has given notice, to the owners, consignees and masters of vessels belonging to the United States, that the laws of Great-Britain requiring the master and three-fifths of the crews to be citizens of the United States, vessels as well as their cargoes, be refused entry unless so navigated.

Prayer for College.—The Directors of the American Education Society have recommended the observance of the 27th of February, as a day of fasting and prayer for our Colleges.

We understand, says the New-York zette, that the Hon. James Brown, Minister to France, who is on the eve of departing from this port in the United States steamer, is the bearer of a letter from the President of the United States, addressed to Gen. de la Fayette, inviting him to visit the United States. Should General have made up his mind to take the course of the spring, we learn from the offer of the United States frigate, which vessel will have received orders to proceed to any port in France which General may select for embarkation.

Franklin, an officer of the paraiso, Oct. Gazette says Callao on the 10th days previous of the young seized with the spreading typhus now twenty-one cases vaccination. The gentleman board had been inhibited (so say) well formed, worth, and the now convalescent. Our admiring in his but two patients a fine large can be well ac

THE EVERETT

WASH SATURDAY

PRAYER

In our last paper on to explain of measure recently Association. I mention; and, as position is made, more active faculty accustomed to take question the aspect tentious mischief.

We are not so the sensitive alarm is, indeed, unnecessary but occasions may found a vigilant Baptist principles that a sentinel be

The proposal, entirely a novel, zealous and steady, neither useless, first principles, to devout prayer, to dren with sentiment, Creator, and to bosoms earnest resolutions, in regulation of their off have thought, also portant to strengthen the sense of patriotism. No one will parents and ministers religious instruction duty, it would not

It is important, or not any means strengthen this sentiment be conceded, to minister, with special the parents and the effect, the whole this is all that we ed by the Charleston er this be done priest essential. If it is done any where; a question is, what fitted to give it the and attach to the

If this is a correction it is the only of all that has been duction of a new is inapplicable to discussion. Nothing

"A New-York B scriptural warrant does he find this sionary and Trac Schools, for the Mo

He will doubt tion, and his own, furnishes general every good word details to be devised circumstances may re

"A New-York I Baptists consider tion on our part, ample of infant sprin no plans, because of and draw unauthor them? So far from infant sprinkling, could adopt would the fall of the crum plausible argument that it may have a religious education practise it, for no of Baptists place the

and secure the benediction of a Christian sooner than will others as little of infant sprinkling.

We may here remark, taken for granted, the subjects of prayer ed. It would, in our so perform it, when

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Poetry.

From the New-York Observer.
TO MISS HANNAH MORE.

By the Rev. John Newton, written in her Album, (at Cowslip Green, her residence,) when asked to insert his name, previous to seeing her, as was the custom.

Why should you wish a name like mine
Within your book to stand,
With those who shone and those who shine
As worthies of our land?

What will the future age have gained,
When my poor name is seen,
From knowing I was entertained
By you at Cowslip Green?

Rather let me record a name
That shall adorn your page,
Which, like the sun, is still the same,
And shines from age to age:

Jesus, who found me when I stray'd
In Africa's dreary wild,
Who for my soul a ransom paid,
And made his foe a child.

He taught my wild blasphemous tongue
To sing at prayer and praise,
To make his grace my theme and song,
And guided all my ways.

A pattern now of mercy's power,
Where'er I stand is seen,
Such as I think was ne'er before
Beheld at Cowslip Green.

Miscellany.

SABBATH MORNING REFLECTIONS.

"The Lord is risen indeed. This is his day, when we are called to meet in his house, and (we in this branch of his family) to rejoice at his table. I meant to write yesterday, but could not. I trust it is not unsuitable to the design and privilege of this day to give you a morning salutation in his name; and to say, Come magnify the Lord with me, and let us exalt his name together. If I am not mistaken, I have met you this morning already. Were you not at Gethsemane; have you not been at Golgotha? Did I not see you at the tomb? This is our usual circuit, yours and mine, on these mornings, indeed every morning; for what other places are worth visiting? what other objects are worth seeing? O this wonderful love! this blood of sovereign efficacy! the infallible antidote which kills sin, cures the sinner, gives sight to the blind, and life to the dead. How often have I known it turn sorrow into joy." Newton.

FROM ESSAYS ON SCENES IN ITALY.

"It struck my imagination much, while standing on the last field fought by Bonaparte, that the battle of Waterloo should have been fought upon a Sunday. What a different scene for the Scotch Greys and English Infantry, from that which at that very hour was exhibited by their relatives; when over England and Scotland each church-bell had drawn together its worshippers! While many a mother's heart was sending up a prayer for her son's preservation, perhaps that son was gasping in agony. "At even at such a period, the lessons of his early days might give him consolation; and the maternal prayer might prepare the heart to support maternal anguish. It is religion alone which is of universal application, both as a stimulant and lenitive, as it is the varied heritage of man to labour or endure. But we know that many thousands rushed into this fight, even of those who had been instructed in our own religious principles, without leisure for one serious thought; and that some officers were killed in their ball-dresses. They made the leap into the gulf which divides two worlds, the present from the immutable state, without one parting prayer or one note of preparation!"

"As I looked over this field, now green with growing corn, I could mark with my eye spots where the most desperate carnage had been marked out by the verdure of the wheat. The bodies had been heaped together, and scarcely more than covered. And so enriched is the soil, that in these spots the grain never ripens; it grows rank and green to the end of the harvest. This touching memorial, which endures when the thousand groans have expired, and when the stain of human blood has faded from the ground, still seems to cry to Heaven that there is awful guilt somewhere, and a terrific reckoning for those who caused destruction which the earth would not conceal.—These hillocks of superabundant vegetation, as the wind rustled through the corn, seemed the most affecting monuments which nature could devise, and gave a melancholy animation to this plain of death."

"When we attempt to measure the mass of suffering which was here inflicted, and to number the individuals that have fallen, considering each who suffered as our fellow man, we are overwhelmed with the agonizing calculation, and retire from the field which has been the scene of our reflections, with the simple concentrated feeling; these armies once lived, breathed, and felt like us, and the time is at hand when we shall be like them."

From Townley's Illustrations of Biblical Literature.
SCARCITY OF THE WORD OF GOD BEFORE THE INVENTION OF PRINTING.

In 1429, Nicholas Belward, of South Elmham, in Suffolk, was accused of having in his possession a New Testament, which he had bought for four marks and forty pence, (12s. 6d.), a sum equivalent to more than 100l. at present; an astonishing price to have been paid by a labouring man, for such Belward appeared to have been. William Wright deposing, that he "had wrought with him continually by the space of one year, and studied diligently upon the said New Testament."

From the New-York Observer.

New-Jersey Copper Mines.—Augustus F. Camman, Esq. lately of this city, has presented to Congress a memorial relating to an extensive and valuable coppermine situated in the town of Bridgewater, Somerset county, N. J. The memorialist states, that the mine is of great extent, and that the ore

when assayed has been found to be extremely valuable, surpassing in richness that of any other known copper mines. As the capital, however, required for working the mine to the best advantage is too great for individual enterprise, Mr. Camman has applied to Congress for the passage of a law authorizing either the purchase, on behalf of the United States, of a portion of the property, or a loan to the proprietor of the sum of \$100,000, to be secured by mortgage and repaid out of the proceeds of the mine. Certificates, signed by many of the most eminent chemists in the United States, and furnishing ample evidence of the purity, richness, and value of the ore, are appended to the memorial.

Greek Revolution.

MR. WEBSTER'S SPEECH.

Continued.

This measure, however, appears principally important, as it was the first of a series, and was followed afterwards by others of a more direct and practical nature. These measures, taken together, profess to establish two principles, which the Allied Powers would enforce as a part of the law of the civilized world, and the enforcement of which is menaced by a million and a half of bayonets.

The first of these principles is, that all popular, or constitutional rights, are held no otherwise than as grants from the crown. Society, upon this principle, has no rights of its own; it takes good government, when it gets it, as a boon and a concession, but it demands nothing. It is to live in that favour which emanates from royal authority, and if it have the misfortune to lose that favour, there is nothing to protect it against any degree of injustice and oppression. It can rightfully make no endeavour for a change, by itself; its whole privilege is to receive the favours that may be dispensed by the sovereign power, and all its duty is described in the single word, *submission*. This is the plain result of the principal continental state papers; indeed it is nearly the identical text of some of them.

The Laybach circular of May, 1821, alleges, "that useful and necessary changes in legislation and administration, ought only to emanate from the free will and intelligent conviction of those whom God has rendered responsible for power; all that deviates from this line necessarily leads to disorder, commotions, and evils, far more insufferable than those which they pretend to remedy." Now, Sir, this principle would carry Europe back again, at once, into the middle of the dark ages. It is the old doctrine of the divine right of kings, advanced now, by new advocates, and sustained by a formidable mass of power. That the people hold their fundamental privileges, as matter of concession, or indulgence, from the sovereign power, is a sentiment not easy to diffuse in this age, any farther than it is enforced by the direct operation of military means. It is true, certainly, that some six centuries ago, the early founders of English liberty called the instrument which secured their rights a *Charter*; it was, indeed, a concession; they had obtained it, sword in hand, from the king; and, in many other cases, whatever was obtained, favourable to human rights, from the tyranny and despotism of the feudal sovereigns, was called by the names of *privileges and liberties*, as being matter of special favour. And, though we retain this language at the present time, the principle itself belongs to ages that have long passed by us. The civilized world has done with the enormous faith of many made for one. Society asserts its own rights, and alleges them to be original, sacred, and unalienable. It is not satisfied with having kind masters; it demands a participation in its own government; and, in states much advanced in civilization, it urges this demand with a constancy and an energy, that cannot well, nor long, be resisted. There are, happily, enough of regulated governments in the world, and those among the most distinguished, to operate as constant examples, and to keep alive an unceasing panting in the bosoms of men, for the enjoyment of similar free institutions.

When the English revolution of 1688 took place, the English people did not content themselves with the example of Rumynede; they did not build their hopes upon royal charters; they did not, like the Laybach circular, suppose that all useful changes in constitutions and laws must proceed from those only whom God has rendered responsible for power. They were somewhat better instructed in the principles of civil liberty, or at least they were better lovers of those principles, than the sovereigns of Laybach. Instead of petitioning for charters, they declared their rights, and, while they offered to the family of Orange the crown with one hand, they held in the other an enumeration of those privileges which they did not profess to hold as favours, but which they demanded and insisted upon, as their undoubted rights.

I need not stop to observe, Mr. Chairman, how totally hostile are those doctrines of Laybach, to the fundamental principles of our government. They are in direct contradiction: the principles of good and evil are hardly more opposite. If these principles of the sovereigns be true, we are but in a state of rebellion, or of anarchy, and are only tolerated among civilized states, because it has not yet been convenient to conform to us the true standard.

But the second, and, if possible, the still more objectionable principle, avowed in these papers, is the right of forcible interference in the affairs of other states. A right to control nations in their desire to change their own government, wherever it may be conjectured, or pretended, that such change might furnish an example to the subjects of other states, is plainly and distinctly asserted. The same Congress that made the declaration at Laybach, had declared, before its removal from Troppau, "that the powers have an undoubted right to take a hostile attitude in regard to those states in which the overthrow of the government may operate as an example."

There cannot, as I think, be conceived a more flagrant violation of public law, or national independence, than is contained in this declaration.

No matter what be the character of the government resisted; no matter with what weight the foot of the oppressor bears on the neck of the oppressed; if he struggle, or if he complain, he sets a dangerous example of

*Annual Register, for 1821.

resistance,—and from that moment he becomes an object of hostility to the most powerful potentates of the earth. I want words to express my abhorrence of this abominable principle. I trust every enlightened man throughout the world will oppose it, and that, especially, those who, like ourselves, are fortunately out of the reach of the bayonets that enforce it, will proclaim their detestation of it, in a tone both loud and decisive. The avowed object of such declarations is to preserve the peace of the world. But by what means is it proposed to preserve this peace? Simply, by bringing the power of all governments to bear against all subjects. Here is to be established a sort of double, or treble, or quadruple, or, for aught I know, a quintuple allegiance. An offence against one king is to be an offence against all kings, and the power of all is to be put forth for the punishment of the offender. A right to interfere in extreme cases, in the case of contiguous states, and where imminent danger is threatened to one by what is transpiring in another, is not without precedent in modern times, upon what has been called the law of vicinage; and when confined to extreme cases, and limited to a certain extent, it may perhaps be defended upon principles of necessity and self-defence. But to maintain that sovereigns may go to war upon the subjects of another state to *repress an example*, is monstrous indeed. What is to be the limit to such a principle, or to the practice growing out of it? What, in any case, but sovereign pleasure is to decide whether the example be good or bad? And what, under the operation of such rule, may be thought of our example? Why are we not as fair objects for the operation of the new principle, as any of those who may attempt to reform the condition of their government, on the other side of the Atlantic?

The ultimate effect of this alliance of sovereigns, for objects personal to themselves, or respecting only the permanence of their own power, must be the destruction of all just feeling, and all natural sympathy, between those who exercise the power of government and those who are subject to it. The old channels of mutual regard and confidence are to be dried up, or cut off. Obedience can now be expected no longer than it is enforced. Instead of relying on the affections of the governed, sovereigns are to rely on the affections and friendship of other sovereigns. There are, in short, no longer to be nations. Princes and people no longer are to unite for interests common to them both. There is to be an end of all patriotism, as a distinct national feeling. Society is to be divided horizontally; the former coalescing for their own security, and for the more certain subjection of the undistinguished multitude beneath. This, Sir, is no picture, drawn by imagination. I have hardly used language stronger than that in which the authors of this new system have commented on their own work. Mr. Chateaubriand, in his speech in the French Chamber of Deputies, in February last, declared, that he had a conference with the Emperor of Russia at Verona, in which that august sovereign uttered sentiments which appeared to him so precious, that he immediately hastened home, and wrote them down while yet fresh in his recollection. "The Emperor declared," said he, "that there can no longer, be such a thing as an English, French, Russian, Prussian, or Austrian policy; there is henceforth but one policy, which for the safety of all, should be adopted both by people and kings. It was for me first to show myself convinced of the principles upon which I founded the alliance; an occasion offered itself; the rising in Greece. Nothing certainly could occur more for my interests, for the interests of my people; nothing more acceptable to my country, than a religious war in Turkey; but I have thought I perceived in the troubles of the Morea, the sign of revolution, and I have held back. Providence has not put under my command 800,000 soldiers, to satisfy my ambition, but to protect religion, morality, and justice, and to secure the prevalence of those principles of order on which human society rests. It may well be permitted that kings may have public alliances to defend themselves against secret enemies."

These, Sir, are the words of the French minister thought so important as that they deserved to be recorded; and I, too, Sir, am of the same opinion. But, if it be true that there is hereafter to be neither a Russian policy, nor a Prussian policy, nor an Austrian policy, nor a French policy, nor even, which yet I will not believe, an English policy; there will be, I trust in God, an American policy. If the authority of all these governments be hereafter to be mixed and blended, and to flow in one augmented current of prerogative, over the face of Europe, sweeping away all resistance in its course, it will yet remain for us to secure our own happiness, by the preservation of our own principles; which I hope we shall have the manliness to express on all proper occasions, and the spirit to defend in every extremity. The end and scope of this amalgamated policy is neither more nor less than this—to interfere, by force, for any government, against any people who may resist it. Be the state of the people what it may, they shall not rise; be the government what it will, it shall not be opposed. The practical commentary has corresponded with the plain language of the text. Look at Spain, and at Greece. If men may not resist the Spanish inquisition, and the Turkish scimitar, what is there to which humanity must not submit? Stronger cases can never arise. Is it not proper for us at all times—is it not our duty, at this time, to come forth, and deny, and condemn, these monstrous principles. Where, but here, and in one other place, are they likely to be resisted? They are advanced with equal coolness and boldness; and they are supported by immense power. The timid will shrink and give way—and many of the brave may be compelled to yield to force. Human liberty may yet, perhaps, be obliged to repose its principal hopes on the intelligence and the vigour of the Saxon race.—As far as depends on us, at least, I trust those hopes will not be disappointed; and that, to the extent which may consist with our own settled, pacific policy, our opinions and sentiments may be brought to act, on the right side, and to the right end, on an occasion which is, in truth, nothing less than a momentous question between an intelligent age, full of knowledge, thirsting for improvement, and quickened by a thousand impulses, and the most arbitrary pretensions, sustained by unprecedented power.

This asserted right of forcible intervention, in the affairs of other nations, is in open violation of the public law of the world. Who has authorized these learned doctors of Troppau, to establish new articles in this code? Whence are their diplomas? Is the whole world expected to acquiesce in principles, which entirely subvert the independence of nations? On the basis of this independence has been reared the beautiful fabric of international law. On the principle of this independence, Europe has seen a family of nations, flourishing within its limits, the small among the large, protected not always by power, but by a principle above power, by a sense of propriety and justice. On this principle the great commonwealth of civilized states has been hitherto upheld. There have been occasional departures, or violations, and always disastrous, as in the case of Poland; but, in general, the harmony of the system has been wonderfully preserved. In the production and preservation of this sense of justice, this predominating principle, the Christian religion has acted a main part. Christianity and civilization have laboured together; it seems, indeed, to be a law of our human condition, that they can live and flourish only together. From their blended influence has arisen that delightful spectacle of the prevalence of reason and principle over power and interest, so well described by one who was an honour to the age—

"And sovereign Law, the world's collected will,
O'er thrones and globes elate,
Sits Empress—crowning good, repressing ill:
Smit by her sacred frown,
The fiend, Discretion, like a vapour, sinks,
And e'en the all-dazzling crown
Hides his faint rays, and at her bidding
shrinks."

But this vision is past. While the teachers of Laybach give the rule, there will be no law but the law of the strongest.

It may now be required of me to show what interest we have, in resisting this new system. What is it to us, it may be asked, upon what principles, or what pretences, the European governments assert a right of interfering in the affairs of their neighbours? The thunder, it may be said, rolls at a distance. The wide Atlantic is between us and danger; and, however others may suffer, we shall remain safe.

I think it a sufficient answer to this, to say, that we are one of the nations; that we have an interest, therefore, in the preservation of that system of national law and national intercourse which has heretofore subsisted, so beneficially for all. Our system of government it should also be remembered, is, throughout, founded on principles utterly hostile to the new code; and, if we remain undisturbed by its operation, we shall owe our security, either to our situation or our spirit. The enterprising character of the age, our own active commercial spirit, the great increase which has taken place in the intercourse between civilized and commercial states, have necessarily connected us with the nations of the earth, and given us a high concern in the preservation of those salutary principles, upon which that intercourse is founded. We have as clear an interest in international law, as individuals have in the laws of society.

But, apart from the soundness of the policy, on the ground of direct interest, we have, Sir, a duty, connected with this subject, which, I trust, we are willing to perform. What do we owe to the cause of civil and religious liberty? to the principle of lawful resistance? to the principle that society has a right to partake in its own government? As the leading Republic of the world, living and breathing in these principles, and advanced, by their operation, with unequalled rapidity, in our career, shall we give our consent to bring them into disrepute and disgrace? It is neither ostentation nor boasting, to say, that there lie before this country, in immediate prospect, a great extent and height of power. We are borne along towards this, without effort, and not always even with a full knowledge of the rapidity of our own motion. Circumstances which never combined before, have combined in our favour, and a mighty current is setting us forward, which we could not resist, even if we would, and which, while we would stop to make an observation, and take the sun, has set us, at the end of the operation, far in advance of the place where we commenced it. Does it not become us, then, is it not a duty imposed on us, to give our weight to the side of liberty and justice—to let mankind know that we are not tired of our own institutions—and to protest against the asserted power of altering, at pleasure, the law of the civilized world?

But, whatever we do, in this respect, it becomes us to do upon clear and consistent principles. There is an important topic in the Message, to which I have yet hardly alluded. I mean the renowned combination of the European continental sovereigns, against the new established free states of South America. Whatever position this government may take on that subject, I trust it will be one which can be defended, on known and acknowledged grounds of right. The near approach, or the remote distance of danger, may affect policy, but cannot change principle. The same reason that would authorize us to protest against unwarrantable combinations to interfere between Spain and her former colonies, would authorize us equally to protest, if the same combination were directed against the smallest state in Europe, although our duty to ourselves, our policy, and wisdom, might indicate very different courses, as fit to be pursued by us in the two cases. We shall not, I trust, act upon the notion of dividing the world with the Holy Alliance, and complain of nothing done by them in their hemisphere, if they will not interfere with ours. At least this would not be such a course of policy as I could recommend or support. We have not offended, and, I hope, we do not intend to offend, in regard to South America, against any principle of national independence or of public law. We have done nothing, we shall do nothing, that we need to hush up or to compromise, by forbearing to express our sympathy for the cause of the Greeks, or our opinion of the course which other governments have adopted in regard to them.

It may, in the next place, be asked, perhaps, supposing all this to be true, what can we do? Are we to go to war? Are we to interfere in the Greek cause, or any other European cause? Are we to endanger our

pacific relations?—No, certainly not. When then, the question recurs, remains for us, if we will not endanger our own peace, if we will neither furnish armies, nor navies, to the cause which we think the just one, what is there within our power?

Sir, this reasoning mistakes the age. The time has been, indeed, when fleets, armies, and subsidies, were the principal reliance even in the best cause. But, happily for mankind, there has come a great change in this respect. Moral causes come into consideration, in proportion as the progress of knowledge is advanced; and the public opinion of the civilized world is rapidly gaining an ascendancy over mere brute force. It is already able to oppose the formidable obstruction to the progress of justice and oppression; and as it grows more intelligent and more intense, it will be more and more formidable. It may be silenced by military power, but it cannot be conquered. It is elastic, irrepressible, and invulnerable to the weapons of ordinary warfare. It is that impassible, unextinguishable enemy of mere violence and arbitrary rule, which like Milton's angels,

"Vital in every part,
"Cannot, but by annihilating die."

Until this be propitiated or satisfied, it is vain for power to talk either of triumph or of repose. No matter what fields are deluged, what fortresses surrendered, what armies subdued, or what provinces overrun, in the history of the year that has passed by us, and in the instance of unhappy Spain, we have seen the vanity of all triumphs, a cause which violates the general sense of justice of the civilized world. It is nothing that the troops of France have passed from the Pyrenees to Cadix; it is nothing that an unhappy and prostrate nation has fallen before them; it is nothing that arrests, confiscation, and execution, sweep away a little remnant of national resistance. There is an enemy that still exists to check the glory of these triumphs. It follows the conqueror back to the very scene of his operations; it calls upon him to take notice that Europe, though silent, is yet indignant; it shows him that the sceptre of his victory is a barren sceptre; that it shall confer neither joy nor honour, but shall moulder to dry ashes in his grasp! In the midst of this exultation, it pierces his ear with the cry of injured justice, it denounces against him the indignation of an enlightened and civilized age; it turns to bitterness the cup of his joying, and wounds him with the sting which belongs to the consciousness of having outraged the opinion of mankind.

(To be continued.)

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Affirmed before me,
JOSEPH D. MONELL,
Recorder of the City of Hudson.
To the afflicted, whom this may concern, I, Rosannah Barton, do certify, that I told the violent cold in the latter part of the year 1818, which created a violent cough and difficulty breathing, which was very distressing till I cured a bottle of Dr. Mellen's Cough Drops, and by taking a few doses of the said drops, was entirely cured of my cough, and gained my side.

ROSAHANAH BARTON,
Wife of Mr. Joseph Barton.
Hudson, 12th Month 13th, 1819.
This is to certify, that, in June 1818, I was seized with a distressing cough, pain in my side, great weakness in the lungs, and it continued until July, 1819, which confined me to the house and sometimes to my bed; I tried every thing as I thought; but all in vain, I was at last induced to make trial of Dr. Mellen's Cough Drops, which gave me immediate relief, increasing my strength, and restoring former sleep. I can with the greatest confidence recommend them to all that are afflicted with those complaints, as a very valuable medicine.

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